

H. Tharlow

THE HOPE OF ISRAEL.

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"COMFORT YE, COMFORT YE MY PEOPLE, SAITH YOUR GOD: SPEAK YE COMFORTABLY TO JERUSALEM, AND CRY UNTO HER THAT HER APPOINTED TIME IS ACCOMPLISHED."

"Go, stand and speak in the temple to the people all the words of this life."

THE HOPE OF ISRAEL.

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J. Tharlow, & J. Pearson, Jr., Editors.

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Impressed with the solemn belief, that on the tenth day of the seventh month of the present year, "the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God;" and raise the dead, and change the living saints, and "take vengeance on them that know not God, and obey not the gospel," our soul is stirred within us to present the "THUS SAITH THE LORD" for our faith, and "vehemently urge," all to whom we may gain access, "not to tarry in all the plain," but "now, while it is called to-day, after so long a time;" to-day, hear the voice of Jesus, that hearing, they may be prepared to enter the rest which remaineth for the people of God.

Upon no point in the faith cherished by those who are looking for the return of the "nobleman from the far country, to receive the kingdom," has there been such hostility exhibited as the time of this great event. This has been, and still is the separating line between those whose hearts truly cry, "Come Lord Jesus," and a giddy, truth-hating world. This too has been the sword with which through the accompanying spirit of God, such mighty conquests have been won, over the dark spirit of infidelity so awfully prevalent in these last days. God's peculiar and special presence, and blessing has rested upon its fearless promulgation. But still there are some trembling souls, who dare not venture their all upon it; they are aware that those who stand boldly upon this truth, have a freedom, a power, such as the truth only can impart, but yet they do not see clearly, the scriptural evidence upon this point. The attention of such is solicited to a glance at the bible argument relating to this momentous subject. Is time a matter of revelation?

"In the mouth of two or three witnesses every word shall be established." Let us listen in the first place to St. Peter's testimony upon this point. In his 1st epistle, 1st chap., he offers thanks to God, for the "lively hope begotten" in their hearts of "an incorruptible inheritance, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," shows the object for which the faith of saints is tried, speaks of the effects of that faith, that it causes its possessor to "rejoice with joy unspeakable and full of glory," while receiving the end of their faith, even the salvation of the soul; and in the 10th v. says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." When? 13 v.—"At the revelation of Jesus Christ."

What is the "salvation" about which they inquired? The end of their faith, the salvation of their souls. It commenced by the death of Christ, our paschal lamb, 1st v. and completed at his second appearing, 2nd v. But what was the nature of their inquiries concerning this "salvation?" "Searching what, or what manner of time the spirit of Christ, which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow." Plainly then, it was first the TIME OF THE SUFFERINGS OF CHRIST, or his death, and 2nd, the TIME OF THE GLORY THAT SHOULD FOLLOW, OR HIS SECOND COMING.—The apostle treats of nothing concerning this salvation but its foundation—the death of Christ, and its consummation, when "faith has its end," and the "inheritance reserved in heaven for those who are kept by the power of God" is "REVEALED." Again, we have the apostles own unequivocal testimony, 4: 12, 13: "Beloved, think it not strange concerning the fiery trial which is to try you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that WHEN HIS GLORY SHALL BE REVEALED, ye may be glad also with exceeding joy," 5: 1. "The elders that are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall (future) BE REVEALED." But how, it may be asked, was the apostle a "partaker" of the glory to be revealed on the second coming. The 1st chap. of the second epistle informs us it was upon the mount of transfiguration. In that chapter he shows plainly that the "glory that should follow," was the "coming of our Lord Jesus Christ," as will be seen by reading from the 16th to the 19th v.

But we will introduce the testimony of another witness upon this subject. It is no less a personage than

The Lord Jesus.

"And one said to the man clothed in linen, which was upon the waters of the river, *How long shall it be to the end of these wonders?* And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. 12: 6, 7. What "wonders" are referred in the above inquiry? Verses 1st and 2nd informs us, 1st. The "standing up" of "Michael," or Christ's reign as king? Let St. Paul answer. "I charge thee therefore before the Lord Jesus Christ, who shall judge the quick and dead" at his appearing and kingdom" 2nd. "A great time of trouble, such as never was, since there was a nation even to that same time." 3d. The "deliverance of every one found written in the book" of life. 4th. The "awaking (or res-

urrection) of many of them that sleep in the dust of the earth." These great events can only be realized at the appearing of the "King of Kings." What then is the correct import of the question, "How long," &c. It can only be this, "How long shall it be to the coming of the Son of man in the clouds of Heaven, (see Dan. 7: 13, 14,) to raise the dead whose names are in the book of life, and punish the ungodly?" To whom was this inquiry directed? To the "man clothed in linen"—plainly "the man Christ Jesus," our great High Priest. Was the question answered? It was; and that too, under the most solemn circumstances; "he held up his right hand, and his left hand unto heaven, and sware by him that liveth forever, that it should be for a time, times," &c. Here then, we have in addition to the testimony of St. Peter, that of the Lord Jesus, and that, too, under oath. O! who can wonder that the sects of the present day are forsaken of God, and his affectionate, but solemn command to those of his children remaining in them, is "Come out—be ye separate," when reflecting, that the oath of the Great Head of the church, has been by them treated with contempt. Reader, can you dare you disbelieve that the "time" is revealed?

6000 Years.

The six days of creation and the seventh day of rest are typical of the duration of the earth in its present condition, under the curse 6000 years, and its succeeding thousand years of rest, agreeable to Heb. 4: 4. "For he spake in a certain place of the seventh day on this wise, *And God did rest the seventh day from all his works.*" Read Gen. 1: 31. 2: 1—3. "And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

"And God blessed the seventh day, and sanctified it; because in it he had rested from all his work which God created and made."

"And the Lord spake unto Moses, saying, *Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord.*"

"It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31: 12—17.

We have Peter's testimony upon this point. "But, beloved, be not ignorant of this one thing, that *one day* with the Lord is a thousand years, and a thousand years as one day." The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, (6000 years) not willing that

any should perish, but that all should come to repentance."

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise," &c. "Nevertheless, we according to his promise look for a new heaven and a new earth, wherein dwelleth righteousness." This is certainly the rest which is promised to the people of God. In the revelation to John, we learn of a thousand years of rest, after the first resurrection. "And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.—But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.*"

"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The same language we find in 5: 9, 10, "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." On the new earth, spoken of by Peter, according to promise, and one thousand years after the first resurrection, according to the 20th chap. of Rev. and according to Paul to the Romans, 4: 4. "For he spake in a certain place of the seventh day, on this wise, and God did rest on the seventh day from all his works." 9th v. "There remaineth therefore, a rest (in the margin, keeping of a sabbath) to the people of God, for in six days the Lord made heaven and earth, and the seventh day he rested, and was refreshed."

This idea that the six days of creation are typical of the 6000 years under the curse, and the seventh day of rest, typical of the great sabbath of rest after the resurrection of the saints, is not a new one. Bishop Newton says, "A pious heap of quotations might be produced to this purpose, both from the Jewish and Christian writers. Richard Watson, in his Theological Dictionary says, 'The tradition which fixes the duration of the world in its present imperfect state, to 6000 years, and announces the approach of a Sabbath of one thousand years of universal peace and plenty, to be ushered in by the glorious advent of the Messiah, has been traced up to Elias, a rabbinical writer, who flourished about two centuries before the birth of Christ. It certainly obtained among the Chaldeans from the earliest times; and it is countenanced by Barnabas, Irenaeus, and other primitive writers, and also by the Jews at the present day.'"

Take notice, Watson admits that it was believed by Barnabas. Who was Barnabas? And Jesus, who, by the Apostles, was surnamed Barnabas (the son of consolation) a Levite, Acts 4: 36. "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch: who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. *For he was a good man, and full of the Holy Ghost, and of faith:* Acts 11: 21—23. Now there were in the church that was at Antioch, certain prophets and teachers, as Barnabas and Simeon. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 13: 1, 2. He was a fellow laborer with Paul. "But the Jews stirred up the devout and honorable woman, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. 13: 50.

Barnabas, then, was one of the Apostles, and full of the Holy Ghost, and of faith. He thus comments upon these words of Moses: "And God made in six days the works of his hands, and he finished on the seventh day, and he rested in it, and sanctified it." This it signifies, that the Lord God will finish all things in 6000 years. For a day with him is a thousand years, as he himself testifieth, saying, "Behold this day shall be a thousand years." Therefore, children, in six days, that is in six thousand years, shall all things be consummated. And he rested on the seventh day: this signifies, that when his Son shall come, and shall abolish the season of the wicked one, and shall judge the ungodly, and shall change the sun, and the moon, and the stars, then he shall rest gloriously in that seventh day."

Justin Martyr, in the second century, declares this to be the doctrine of his time. Bishop Latimer, who stood at the head of the Reformation, says, "The world was ordained of God to endure, as Scripture and all learned men agree, six thousand years, in its present form."

The chronology of Bishop Usher is generally received by those who are opposed to this doctrine, and he placed the creation of the world 4004 B. C., as will be seen by referring to the date over the first chap. of Gen. Ad 1843 A. D., and we have 5847 years. Now let St. Paul correct the mistake he has lost in the time of the Judge-

From the division of the land of Canaan to the beginning of Samuel's administration, he gives but 295 years: whereas Paul, in Acts 13: 23, says, And after that, he gave unto them judges, about the space of 450 years, until Samuel the prophet. Reader, will you accept Paul's correction? From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 448. Paul says about 450. Add the difference between Paul and Usher, 153 years to 5847, and we shall have 6000 years. There is every reason to believe that the world was created in the Autumn, and according to Bp. Usher, the first day of creation was the 23d of October, which cannot be far from the tenth day of the seventh month.

We can adopt the beautiful and touching language of Charlotte Elizabeth, "O what a magnificent wreck is man! I do love to watch the rapid approach of that glorious time, when the six thousand years of his degradation beneath the reign of Satan being fulfilled, he shall rise again in renovated majesty above the usurpers power, and resume his high station among the brightest works of God." Such, in a few short days will be the portion of all the saints.

"We mourning pilgrims, cease your tears,
And hush each sigh of sorrow;
The light of that bright morn appears,
The long sabbatic morn."

The seven times, or 2520 years.

"A Time" is but another term for a prophetic year of 360 days. "And the saints shall be given unto his hands, until a time and times and dividing (or half) a time." Dan. 7: 25. The same expression is found in Rev. 12: 14, "And to the women were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent." 6 v. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand two hundred and three score days. (1260 days) or in other words, "time, times and an half." Nearly all expositors allow that these days are symbols of so many years. If time, times and an half, is 1260 years, then a time is 360 years, and 7 times 2520 years.

In Leviticus, the Lord gives to the children of Israel certain commands, and in the 26th chap. promises great blessings, "If they walk in his statutes, and keep his commandments, and do them." Also threatens them with seven times punishment, "if they do not hearken unto him, and will not do all these commandments." 28th v. "Then I will walk contrary unto you also in fury; and I, even I, will chastise you 7 times for your sins."

Deut. 8: 19, 20. "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." 28: 58, 59. "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord thy God, Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sickness, and of long continuance," (2520 years.)

Did they serve the Lord and keep his commandments? "They served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel."

"After this generation were gathered to their fathers; there arose another generation after them, which knew not the Lord, and did evil in the sight of the Lord, and served Baalim. And they forsook the Lord and provoked him to anger. And the anger of the Lord was hot against Israel, and he delivered them into the hands of the spoiler that spoiled them; and they were greatly distressed. Nevertheless the Lord raised up Judges, which delivered them out of the hand of those that spoiled them." Judges 2: 7—17.

Thus they continued rebelling against God, and then repenting, and receiving his pardon until the days of Manasseh.

Now the Lord says to Jeremiah, "Pray not for the people for their good. When they fast I will not hear them cry; and when they offer burnt-offerings and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence."

Jer 15: 1—6. "Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight and let them go forth. Thus saith the Lord, such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds. (The four universal empires represented by Nebuchadnezzar's image.) And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Heskiah, king of Judah, for the which he did in Jerusalem. Thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting."

Such language plainly shows us that from Manasseh's time, the Jews were utterly rejected by the Lord. His language is, "I am weary with repenting. Though Moses and Samuel stood before me, yet my mind could not be toward this people."

Once more, let us look at Lev. 26: 28—33. "Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins, and ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. (Remember the destruction of Jerusalem by Titus.) And I will destroy your high places, &c. 31 v. "And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odors." 32 v. "And will bring the land into desolation." 33 v. "And will scatter you among the heathen." Jer. 15th. "And I will cause them to be removed into all kingdoms of the earth because of Manasseh."

Isaiah, in the year 742 B. C., had said, "And within threescore and five years, shall Ephraim be broken, that it be not a people." Isaiah 7: 8. Hosea, more than a hundred years before the captivity of Manasseh, prophesied, "And the pride of Israel doth testify to his face; therefore shall Israel and Ephraim fall in their iniquity; Judah shall also fall with them." Ephraim was the principle of the 10 tribes, Judah was the other division. The prophecy of Isaiah was uttered 742 B. C., threescore and five years from that, will leave 677 B. C. 2 Cron. 33: 11. "Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him in fetters, and carried him to Babylon." The date in the margin is 677 B. C.

Thus commenced the seven times, or 2520 years. How fearfully was a part of this prophecy fulfilled, when the city was destroyed. Jesus after leaving the temple for the last time, and as he sat upon the Mount of Olives, in sight of Jerusalem, said "for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Undoubtedly referring to the seven times mentioned in Lev. 26. The Saviour uses nearly the same language, which we find recorded from the 28—33 verse, but he proceeds to give the signs of his coming, thus explicitly teaching that event to be the time, when the times of the Gentiles shall be fulfilled. "And then shall they see the Son of man coming in a cloud with power and great glory." We think it is clear, that the 2520 years commenced with the captivity of Manasseh. Deduct 677 from 2520 and then remains 1843. He was taken some time in that year, we believe in the fall.

We will give a short extract from Bro. Snow, upon this point. "Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore, in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having thus performed the work which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677, they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844.

The question may be asked, will not the Jews then return and build up Jerusalem? Ezekiel 21: 27. "And it shall be no more, until he comes whose right it is; and I will give it him." Dan. 9: 27. "And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator." Ps. 102: 16. "When the Lord shall build up Zion, he shall appear in his glory. See also Dan. 12: 1—8.

2300 years the length of the vision.

Dan 8: 1. In the third year of the reign of king Belshazzar, a vision appeared unto me Daniel. Question. What was first presented to Daniel in this vision? Ans. "Then I lifted up mine eyes, and saw; and behold, there stood before the river a ram, which had two horns." What did the "ram with two horns" represent? The same universal monarchy as was symbolized by the "beast and arms of silver, in the image shown to Nebuchadnezzar, and by the voracious bear of the seventh chap.—the *Melo Persian*. "The ram which thou sawest having two horns are the kings of Media and Persia." 20th v.—Where then did the vision commence? But one reply can be given. It must have been in the days of this kingdom. But we have something still more definite upon this point, in verses 3 and 4. "And the two horns were high." Mark the expression: "high"—full grown. "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will." This description is so plain that its import can be comprehended by a child. "The horns high"—"no beasts (or kingdoms) able to stand before him," but "he did according to his will"—must mean (and there can be no other meaning attached to these words) that its dominion was then universal. The answer then to the question, "Where did the vision begin?"

is very easily given: it must have been, when the Medo-Persian empire was in the height of its power and glory.

But Daniel continues, 8 v. "And as I was considering, behold, an he-goat came from the west. And he came to the ram, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him; and there was none that could deliver out of his hand." Here is a view of the complete overthrow of the Medo-Persian empire by the Grecian. "The rough goat is the king of Grecia" is the angel's declaration, v. 21. And after its conquest, the Grecian was seen broken into four parts, toward the four winds of heaven, this being accomplished some years after the death of Alexander, in accordance with prophecy.

The next exhibited is "the little horn," and its acts and character portrayed. "It waxed exceeding great, even to the host of heaven," "a king of fierce countenance: his power shall be mighty: and he shall destroy wonderfully: and he shall magnify himself in his heart—shall stand up against the Prince of princes; but he shall be broken without hand." Amen. What power can this be which was "exceeding great," greater than the Medo-Persian, or even the Grecian empire, which was "very great."—None other than Rome: "the legs of iron" of the 2nd, and great and terrible beast of the 7th chap. One of its distinguishing acts was—"stand up against the Prince of princes." Acts 4: 26, 27. "The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ." Who were the kings? "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate (Roman kings) with the gentiles," &c. Another feature was, he shall "destroy many." After slaying the "prince" it destroyed about sixty millions, until 1798. But its fate is to be "Broken without hand." In what manner will this be accomplished? "Thou sawest till that a stone was cut out without hands which smote the image upon his feet of iron, and clay, and break them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer's threshing floor, and the wind carried them away, and no place was found for them." Dan. 2: 34.—"The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and shall exalt the horn (or kingdom) of his anointed." 1st Sam. 2: 10. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; but it shall break in pieces, and consume these kingdoms, and it shall stand forever."—Dan. 2: 44. Where is this kingdom to exist? "And the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the most High." Dan. 7: 27. "Blessed are the meek for they shall inherit the earth." Matt. 5: 5. "But the meek shall inherit the earth." Ps. 37: 11. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land." (Dan. "under the heaven.") When David? "WHEN THE WICKED ARE CUT OFF, THOU SHALT SEE IT." Ps. 37: 34.

The vision as we have seen continues from the time that the Medo-Persian empire was in its greatest prosperity, to the time when the last earthly power shall be "broken without hand." Is this chain of prophetic history measured by years, and the definite time given, when the "kingdoms of this world shall become the kingdom of our Lord, and his Christ?" Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision, concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? v. 13. "And he said unto me, unto two thousand three hundred days; then shall the sanctuary be cleansed," v. 14.

Bishop Newton remarks—"The question was asked not only how long the daily sacrifice shall be taken away, and the transgression of desolation continue, but also how long the vision shall last." So the answer is to be understood; and the days as being the whole time from the beginning of the vision, to the cleansing of the sanctuary.

Let us understand the question and answer. How long from the Medo-Persian empire when in its greatest glory, and no kingdom could stand before it, (when the vision commenced) to the period when the last power shall be broken without hand, (the end of the vision,) and the sanctuary be cleansed? Ans. 2300 days or years. If we had no other evidence, history alone furnishes us with sufficient proof that we are now not far from 2300 years since that time. But blessed be the Lord, we have bible evidence upon the point. The 8th chap. closes with the declaration of the prophet—"I was astonished at the vision, but none understood it." But in the first verse of tenth chap., Daniel says,—"In the third year of Cyrus king of Persia, a thing was revealed unto Daniel, and the thing was true; but the time appointed was long: (2300 years,) and he understood the thing, and had understanding of the vision." The last verse of chap. 8, he declares he did not understand, and now in the 1st of chap. 10, he says he did understand the vision; where then must he have obtained his information? How very plain. We will read a few verses of the 9th chap. Listen to the

language, 21 v. "Yea while I was speaking in prayer, even the man Gabriel whom I had seen in the vision (8: 16) at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." 22 v. "And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." 23 v. "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Remember Daniel said "he did not understand it;" but afterwards when he did understand, that "the time was long." In this chap. Gabriel tells him, therefore understand the matter, and consider the vision that you said you did not understand. Daniel! "seventy weeks, (490 years) are determined (cut off) upon thy people." From what was 490 years cut off?—Why Daniel says, "the vision was long." How long? 2300 years. Did the angel mean that the 490 years should be cut off from the length of the vision? Surely! for we cannot cut off years from any thing else but years, and Gabriel told him to "consider the vision."—Well, 490 from 2300 will leave 1810. So far it is plain. But at what point of time shall we commence the seventy weeks? 25 and 26 v. "Know therefore and understand (he again cautions Daniel to understand,) that from the going forth of the commandment to restore and to build Jerusalem." Thus is given the time for the commencement of the vision. The angel proceeds to divide the seventy weeks or 490 years into three divisions.

1st division, 7 weeks or 49 years, for building the wall, &c. 2nd, 62 weeks or 434 years to Messiah. 3rd, one week or 7 years—"he (Messiah) shall confirm the covenant with many: and in the midst (or middle) of the week, he shall cause the sacrifice and oblation to cease," thus filling out the seventy weeks. The first to be accomplished in the 490 years, was building the wall, &c., consequently at the time that work began, must commence the 70 weeks or the length of time cut off from the 2300 years. Can we ascertain when they began to build? Yes! turn to Ezra 7: 6-9. "This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God had given; and they granted him all his request, according to the hand of the Lord his God upon him. And there went up some of the children of Israel, and of the priests, and of the Levites, &c., unto Jerusalem, in the 7th year of Artaxerxes the king." Don't forget the vision began when the Medo-Persian kingdom swayed a universal sceptre, which was in the reign of this Artaxerxes. The letter he gave to Ezra began thus, "Artaxerxes king of kings." They arrived at Jerusalem in the 7th year of his reign. 9th v. "Upon the first day of the first month, began he to go up from Babylon; and on the first day of the fifth month, came he to Jerusalem." B. C., 457. We learn from the 25th v., that Ezra was to "set magistrates, and judges, which may judge all the people which are beyond the river; which must occupy time enough to bring them to the autumn. From the autumn of 457 B. C. to the autumn of 1844 A. D., is just 2300 years.

A word more. The angel instructs Daniel to cut 70 weeks, or 490 years from the 2300 years, which commenced in the fall of 457 B. C., as shown above, and 1810 remain. The 70 weeks is divided into three divisions; the two first reaching unto Messiah the Prince, which is 69 weeks or 483 years. Now, remember the 70 weeks commence in the fall of 457 years B. C., and consequently at the birth of Christ 457 years of the 483 years is accomplished, and there will remain 27 years of the 2 divisions, which will extend to the fall of A. D. 27. Read Mark 1: 15, and the first words of Jesus, (the Messiah) when he began his ministry, was, "The time is fulfilled." The last division, 1 week or 7 yrs. in which he is to be crucified, and "to confirm the covenant with many," and which will complete the 70 weeks must commence in the fall of 27 A. D. and therefore ended in the fall of 34 A. D. Now, add the 1810, and we shall be brought to the autumn of 1844.

The Types.

"The law of Moses contained a shadow of good things to come—a system of figures or types pointing to Christ and his kingdom. See Heb. 10: 1; Col. 2: 16, 17. Every thing contained in the law was to be fulfilled by him.—In Matt. 5: 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfilment of those types contained in the law. As our great High Priest, he is still fulfilling them; and when he comes the second time, he will complete their fulfilment. Not the least point will fail, either in the substance shadowed forth, or in the time so definitely pointed out for the observance of types. For

God is an exact time keeper. See Acts 17: 26, 31; Job 24: 1; Lev. 23: 4, 37. These passages show that time is an important point in the law of the Lord; therefore type and antetype must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month. See Lev. 23: 5. From Ex. 12: 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says, the afternoon or evening of the day was by them divided into two parts—the lesser or former evening, and the greater or latter evening. The dividing point between the two, was 3 in the afternoon, the ninth hour of the day. Jesus died on the cross, on the same day, and at the same hour. See Mark 15: 33-37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. Time was most strictly regarded."

Offering of the first fruits of the harvest. Lev. 22: 7. The day following the passover, (15th) was a special sabbath. They were commanded to do no servile work therein, it was a day of holy convocation. We learn from Mark 15: 42, "That when the even was come, because it was the preparation day, (that is, the day before the sabbath,) Joseph begged the body of Jesus." Luke 23: 52-54. That when Joseph took the body of Jesus and laid it in the tomb, that day was the preparation, and the sabbath drew on. John 19: 31. The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that they might be taken away."

The next day after the sabbath, which was the 16th, they were required to bring "the first fruits of the harvest to the Lord."

Lev. 23: 10, 11. "Speak unto the children of Israel, and say unto them, when ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it." As we have already proved, that the Saviour was crucified the day before the sabbath.

And as the law required "the first fruits of the harvest" to be brought the next day after the sabbath, which was the 16th, so Jesus arose on the morning of the 16th of the 1st month, the day after their sabbath, as the first fruits of them that slept, 1 Cor. 15: 20.

We see that the Saviour fulfilled every jot and tittle of this part of the law, even in observing the time; thus proving again that he regarded time as a part of the law. As Bro. Snow says, "God is an exact time keeper," we believe it. And "at the time appointed the end shall be." And "Daniel will stand in his lot at the end of the days." Praised be the name of the Lord.

But to return to the subject of types. This sheet may fall into the hands of some who regard every thing of this kind with prejudice, and feel that these views upon the types are peculiar only to those who are looking for the speedy return of the Lord.

Upon this last type, "the first fruits of the harvest," we will give a few quotations from commentators. "This sheaf of first-fruits was typical of our Lord Jesus, who is risen from the dead as the first-fruits of them that slept."—William Jenks, D. D., Ed. of the Comprehensive Commentary. "The first day of the week was the day of offering the first-fruits, on which day Christ arose the first-fruits from the dead."

Scott. "Christ is called the first-fruits of them that slept; for as the first-fruits were earnest to the Jews of the succeeding harvest so Christ is the first-fruits or the earnest of the general resurrection." Richard Watson.

The feast of weeks, or pentecost. Lev. 23: 15—17. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete.—Even unto the morrow after the seventh sabbath, shall ye number fifty days, and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord."

Here is the institution of the day of pentecost, or feast of weeks, it being observed fifty days after the passover. The meaning of pentecost, is 50. This feast is supposed to be held in remembrance of the giving of the law, on Mount Sinai, 50 days after the departure out of Egypt.

This feast was to be counted from the morrow after the sabbath. We want the antitype. Jesus arose the day after the sabbath, 50 days from this and we shall be brought to the time when the disciples "were all with one accord in one place, and that was, "when the day of Pentecost (50 days) was fully come." Acts 2: 1. The type is on that day "a new meat-offering unto the Lord," two fine loaves, with leaven; they are the first-fruits unto the Lord.—The antitype.

And suddenly, there came a sound from heaven, as of a rushing mighty wind, and filled all the house where they were sitting. And then appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost.—And the same day there were added unto them about 3000 souls. Thus 50 days after Christ arose the first-fruits of the resurrection: we have the first-fruits of the gift of the Holy Ghost to the apostles, and the conversion of 3000 souls at once. Thus was every jot and tittle of this part of the law fulfilled, even regarding the time as a part of the law.

"On the first day of that month, as we learn from Lev. 23: 23—25, was the memorial of blowing of trumpets. See Ps. 81: 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. See also Rev. 10: 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet."

The day of atonement, on the 10th day of the 7th month. Lev. 23: 26—33. There was no day in all the year, so important and solemn in the ceremonial system, as the 10th of this month. This great annual atonement, embodying in itself, the essential virtue of the whole Jewish system of expiatory sacrifices. Upon this day was required the service of the High priest himself—and upon this day he enters with blood into the holy of holies. And on this day he come out to bless the waiting congregation. Cruden says, atonement signifies reconciliation. The High priest entered the Holy place with blood, and sprinkling it on the mercy seat, and when he had made an end of reconciling the holy place, having come out to the people, he brought out the scape-goat, and let him go in the wilderness, to carry clear away into oblivion, the iniquity that was laid upon him, thus blotting out all their sins, and effect-

ing a complete reconciliation for the people. This is most certainly the type of the blotting out of all the sins of the children of God, at the time spoken of in Acts 3: 19. Repent ye therefore, and be converted, that your sins may be blotted out. When? Now? No. When the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which was before preached unto you; whom the heavens must receive (Holy of holies) until the times (plural, prophetic period and types) of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Reader, the types thus far have been fulfilled in strict regard to time. Now answer the question, before God. When has the apostle informed us the sins of those who are converted shall be blotted out? There can be but one answer. When he shall send Jesus Christ our great High priest. Will he fulfill every jot and tittle of this part of the law? If so, then on the 10th day of the 7th month, will Jesus come out of the holy place and make a complete reconciliation, by blotting out forever from his book of remembrance the sins of the people. Reader, if you are not converted, fly—tarry not—mercy's door will soon be for ever closed. This instant, now is exceeding precious. O, improve this invaluable moment, in which you may lay hold on eternal life!

"To day the Saviour calls
For refuge fly,
The storm of vengeance falls
Ruin is nigh.

The spirit calls to day,
Yield to his power,
O, grieve him not away
'Tis mercy's hour."

On the 10th day of the seventh month, in the Jubilee year, the great Jubilee Trumpet was sounded throughout the land. The word jubilee, or jubilee, is said to signify some particular sound of this trumpet distinguishable from any other. It was a year of restitution, when the whole state of society was changed, and brought back to its original posture. The bond and the poor restored to freedom, and the home of their fathers which had been sold. We may well imagine, that when the Jubilee trumpet sounded, it brought gladness to many hearts, (not to the rich,) and a general manifestation of joy. Glory be to God, we shall have the antitype the present autumn.

Read Isa. 61: 1, 2. Speaking of Jesus.—The Spirit of the Lord is upon me," &c. "To proclaim the acceptable year of the Lord, and the day of vengeance of our God." When will be the day of vengeance? "When the Lord Jesus shall come in flaming fire, taking vengeance on them that know not God." Then it will be an acceptable year, when he will come to be glorified in his saints, and to be admired by all them that believe in that day." Then the jubilee trumpet will sound. "The Lord himself will descend with the trumpet of God to raise the dead. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound. "Then Daniel will stand in his lot." "All thy people shall be delivered, every one that is found written in the book." Upon the 10th of the 7th month, (according to the type,) the great trumpet will sound a release to both the dead and the living saints, and restore all things to its original beauty, as it first came from the hands of its creator.

ARE YOU ALL READY FOR THAT DAY?

"How shall we be ready for that day? Believe God's truth, and venture out upon it, by a strong faith that gives glory to God. We must have the same state of mind that we would have if we knew we were to die on that day—the same entire consecration to God, and dedication to the world.

I cannot better illustrate what I mean than to suppose a large flat rock in the midst of the ocean. A promise is made by a glorious and mighty prince, that at a given time he will send a splendid steamer to carry all persons whom he shall find there, with the evidence that they fully credited his word, to a glorious country. Many venture out to the rock. Some, when they are safe on the rock, cut the rope, & their craft with which they came there, drifts away from them, and they look after it no more, but are watching for the arrival of the steam ship. They have no doubt of the truth of the promise, and risk all upon it. Others, who come there, think it is enough that they are on the rock. But they would be "wise and prudent," so they make their craft, or boats, fast to the rock, because, "If the steamer don't come, we shall be without any thing to get to land." Hence, they are going to be prudent, and not run too great a risk. "According to thy faith be it unto thee," had been sounded before the time the steamer was expected. The day arrives. The prudent ones, it may be, intend to cut their boats loose, and let them float off, if they see the steamer coming. It appears in sight; but now it is too late to let go their boats, without being discovered; and besides, the same prudence would dictate now that they do not let their boats float away till they are certain that they are not mistaken in the approaching vessel. Now it comes so near, they cannot possibly cut loose without being discovered. The steamer arrives at the rock. What is the evidence that you had implicit confidence in the promise of the arrival of the steamer? Our boats are cut loose and have floated away from us, so that we could not possibly get to land, and must have perished, if the steamer had not arrived, for it is a rock where no other vessel ever passes. "That is enough," cries the Commander of the steam vessel: "come on board; such confidence shall not be disappointed." Those who had kept their boats made fast to the rock, now crowd round, and strive to get on board the steamer. The Commander asks, "What mean those boats I see fast to the rock yonder, or whose ropes have only been cut since I arrived in sight?" They answer, "We thought we would be prudent, so that if the steamer did not arrive, we might have something to get back to land with." "You made provision for the flesh, then," cries the Commander, "did you, and so doubted my word? According to thy faith be it unto thee. The evidence is against you. You made provision to return, and now you must reap the fruit of your unbelief." "SO THEY COULD NOT ENTER IN, BECAUSE OF UNBELIEF." Oh, awful state of despair!

Cut your ropes, now, brethren; let your boats float off out of sight;—yea, make haste before the "sign of the Son of Man appear." Then it will be too late.—Venture now—and venture all. Oh, my heart is pained for you, while I see you hesitate. Oh, make haste, I beseech you—don't dally—push off that boat, or you are lost; for, "WHOSOEVER SHALL SEEK TO SAVE HIS LIFE SHALL LOSE IT." So saith Jesus Christ, our Lord and Judge. Make haste then, once more I entreat you, O MAKE HASTE—let go every boat by which you are now calculating to escape to land "if it don't come." That "if" will ruin you. It is now the last trial and temptation. Do as our Lord did with the last temptation of the devil.—"Get thee hence, Satan," said he, "Then the devil leaveth him, and behold, angels came and ministered unto him." So it will be with you, when you have gained this triumph.

One word to those who would escape with their lives, and be received of their Lord when he comes. Stop not to contend with those who hate this doctrine, and wish to reason you out of it. You can do them no good, and they may do you eternal injury. If you find those who are honestly inquiring on the subject, treat them kindly, but especially direct them to God, who only can help them in this late hour. Pray always, and watch continually. The Lord will come and will not tarry. My faith is a thousand fold stronger than it was two weeks ago. I feel that it would be a sin for me to doubt or indulge in an if, for one moment. I am forbidden, by the Spirit of God, to do so. I cannot do this great wickedness and sin against God. I dare not do it.

To God and the word of His grace I commend you. Farewell, till we meet in the kingdom of God.

GEO. STORRS.

To our Readers.

This is the last number we shall publish of "The Hope of Israel." We are acting according to our faith. Before we could issue one more paper, Mercy's door will be shut forever, and every individual's destiny fixed for eternity. Solemn truth. Dear reader, are you all ready? If not, Prepare to meet thy God!

O heed the cry, "Behold the Bridegroom cometh; go ye out to meet him," having your lamps trimmed and burning, that you may be ready to enter the marriage supper of the Lamb.